



The
Northwestern
Lutheran

APRIL 15, 1986

Japanese
flag returned

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Your offerings are
reaching out

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May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us. 1 Kings 8:57

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From near-cynic to firm confessor in eight days

Thomas said to him, "My Lord and my God" (John 20:28).

Christianity and cynicism are natural enemies. To say that a person is a "Christian cynic" is almost a contradiction in terms, the two words virtually canceling out each other. A genuine dyed-in-the-wool cynic would have *extreme* problems with Christianity and conversely, a Bible-believing, Christ-confessing Christian would not be thought of in terms of cynicism.

A cynic, by definition, is "one who believes that people act chiefly from motives of self-interest." The Apostle Thomas, for example, was *not* a confirmed cynic. Granted, he was too close for comfort.

It is beautiful to see how Jesus lovingly dealt with him. It also gives us some solid assurance as we struggle with the foes of our faith — doubt and cynicism.

The danger of cynicism

That which makes cynicism so dangerous is that not only do we function in a world that is fast becoming thoroughly cynical, but we see it invading the sacred walls of the church itself. Weak mortals are not totally immune to its soul-destroying effects. We are in danger of having our faith in Christ, our Christianity polluted because of it.

If we go through life trying to peer behind what we consider to be our neighbor's mask, attempting to pierce the shell of protective words, seeking to read between the lines, working to find out what our fellowman *really* thinks of us — where will our Christianity be? What type of Christianity will we have?

We will believe nothing. We will suspect everything, and anything that is said or done will be viewed with raised eyebrows and skeptical attitudes. Doubts will smite us. Despair and depression will dog our footsteps. In short, we will teeter on the brink of becoming "eight-day doubt-

ers," similar to a well-known apostolic friend of ours.

On the other hand, in all fairness, we must not overlook this beautiful confession of faith which Thomas expressed. It is a trust which recognizes the leadership and guidance of Christ as the Lord and Savior. Thomas voiced the explicit confidence he has in Jesus as the eternal, almighty God who has taken upon himself human form and substance in order to redeem mankind from its sin. Yes, in truth, Thomas acquired this strength of conviction the hard way. He didn't always have it.

The absent Thomas

The event which brought forth this expression of belief into sharp focus happened eight days *after* our Savior's victorious resurrection. Already on Easter Eve Christ had showed himself alive to his disciples. He had left them — hardly daring to believe their own senses — but he had left them convinced that he was not dead, but living.

However, Thomas wasn't there. Why he was absent is not told us. The facts are that he had separated himself from his apostolic brothers and when told by them that the Lord was alive and that they had seen him, Thomas did not believe them. He would not believe their joyous report and unless and until he saw and touched and felt for himself the wounds of Christ, that's the way it was going to be.

What was Thomas trying to do? Was he not impugning the motives of his fellow believers? He *was* judging them. His response to them almost cries out that he was thinking, "What are they trying to do to me? Are they trying to make a fool out of me? Are they trying to cheer me up with this wild tale? Well, whatever they are doing — I want no part of it. I will not believe unless and until. . . ." Thomas, the doubter; Thomas, one step

removed from being Thomas, the cynic.

Obvious lessons

There are some obvious lessons here. The first is that absenting oneself from Christian fellowship can be dangerous to one's spiritual health. On the other hand, passionately regular and involved worship participation results in spiritual growth and strength and helps to offset doubts, fears and nervous misgivings about our relationships with our living Lord.

Secondly, doubt and/or cynicism can undermine our Christianity, weaken our faith and ruin our relationships with our fellow Christians. It can destroy the vital link of mutual confidence that must exist between pastor and people. If a pastor permits cynicism to take root he will look at his flock and think, "What are they here for? I preach and preach and so little happens."

The Christian who permits cynicism to invade the sanctuary of the soul listens and wonders what the "catch" is. He hears the life-saving message and doesn't quite accept it since he has conditioned himself to believe that "no one gets something for nothing," not even from God. How frightening.

God forbid that these scenarios ever come to pass. But, if they threaten to become realities, 'tis time to remember the confession of Thomas, "My Lord and my God." It is in our Savior, the One who lived, died and rose again that we live, move and have our being. Neither doubt nor cynicism has a chance in the face of the joyous Easter faith. □



Pastor Koeplin serves at Atonement, Milwaukee, Wisconsin.

No sad songs?

Recently a writer in the International Bible Society publication *Bible World* remembered only one thing from boyhood Good Friday services: “those slow, mournful hymns sung in a minor key.” He would likely second the suggested improvement in *The Lutheran Hymnal*: drop the sad songs.

Not everyone will agree as to which are the “sad songs” in our present hymnal. But my guess is that few will argue with the designation of #607 as a sad song: “Day of Wrath, O Day of Mourning.” A check of the table of contents of *Lutheran Worship* and *Lutheran Book of Worship* reveals that both these hymnals published in the last decade have dropped this sad song. This despite the fact that the eminent hymnologist John Julian wrote some years ago: “In Great Britain and America no hymnbook of any note has appeared during the past hundred years without the ‘Dies Irae’ (Day of Wrath) being directly or indirectly represented therein.”

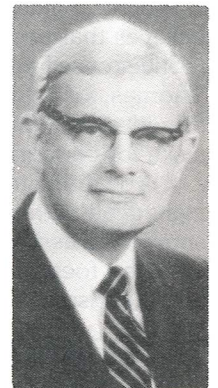
Have we come to a time in the life of the church when worshipers should no longer be asked to sing sad songs? Judged by the slight exposure I’ve had to the electronic church, hawking its wares on television, one might draw such a conclusion. All seems to be joy and brightness. One hears only happy songs. Glory is everywhere. And some of those who frequent worship via the tube fault those Lutherans who dare to preach about sin because “born again Christians” should be able to overcome sin.

Would that there was no need to sing sad songs! Would that there was no death, no pain, no anguish in our lives; would that we were free of sin and that grief was unknown! But such is not our human condition. Jesus indicated as much when he declared: “Blessed are you who weep now, for you will laugh.”

We are not helping people by glossing over the realities of sin, death and judgment. Numerous studies demonstrate that contemporary mainstream American culture is deeply death-denying. The church fails when we do not appreciate the hurt people feel when death strikes. There is a proper place for the expression of grief at the funeral of a Christian. There is room for sad songs in our hymnal.

A profound difference exists between the church and the world. The world never willingly abandons joy. The world believes the heresy that we *shall* be happy here and now; it is one of man’s inalienable rights. Worldly people hang on to happiness with all the gusto they have until, without fail, it is taken from them. They want to forget that one must go down into the darkness of sorrow to rise to new life. The church must be willing to give up the joy — to sing of sin, death, and judgment — so that she might experience the victory of the resurrection. Easter comes only to the heart that has known Lent.

Victor H. Prange



Pastor Prange serves at Peace, Janesville, Wisconsin.

The law of love

As an engineering student at the University of Arizona I took a heavy load of math and science. Anyone who has been exposed to such courses at any level realizes that both are based on certain fundamental truths called “axioms” and “laws.” But the more one studies them the more one recognizes two characteristics about them. First, they are for the most part self-evident. Upon reading them for the first time the normal reaction is, “I knew that! I just never heard it put into words before.” For example, an axiom of geometry says, “The shortest distance between two points is a straight line.” Obvious, isn’t it? Or, a law of mechanics says, “No two objects can occupy the same space at the same time.” That is self-evident. We observe that every day. Secondly, these axioms and laws are absolutely universal. They always apply, everywhere. There are no exceptions. It isn’t that they “should not” be broken, the fact is they “cannot” be broken. That is why they are called “laws.” Notice the universality of the second law of thermodynamics, “The entropy of the universe is constantly increasing.”

Later on, when I began to study for the ministry I saw a correlation between what I had studied in engineering school and the Christian faith. It too functions with certain “laws” which are just as fundamental, just as obvious, just as self-evident, just as absolute, just as universal as those of science and math. John mentions one such law in his first epistle (1 John 2:28 — 3:28). We may call it the “law of love.”

Knowing that we are children of God

John’s first letter is one of encouragement to his readers that, contrary to what others might say, they indeed enjoy true fellowship with God. Such fellowship is known as a result of certain things which they have believed and done since they first came to faith. For example, they confess their sins (1:9); they believe in Jesus as the atoning sacrifice for their sins (2:2); they walk as Jesus walked (2:6); they are not led astray by antichrists who deny that Jesus is the Christ (2:22). At the end of chapter two John introduces a new argument which he will carry through to the end of the epistle, i.e., on the basis of the law of love they are assured of *spiritual birth*. “If you know that he (God) is righteous, you know that everyone who does what is right has been born of him” (2:29).

Yes, we really are children of God. This is exactly what God calls us by the love he lavished on us through Christ. And the day is coming when this spiritual birth will be

plainly revealed to us because we will be like him in perfect righteousness and holiness, and we shall see him as he is.

Now John is not talking about perfectionism here. That was made abundantly clear in 1:8. But there were some among John’s readers who may have been led astray by the false teachers who regarded sin as a matter of indifference. To them it was not that serious. After all God was gracious, pardon was readily available. One could keep on sinning without concern. So John needed to set them straight: make no mistake about it, “sin is lawlessness” (3:4). It is rebellion against God. Its source is the devil whom Jesus came to destroy. And that is why “no one who is born of God will continue to sin” (3:9). It is self-evident. It is universal. It is true in every case. And it is on this basis that “we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; neither is anyone who does not love his brother” (3:10).

More convincing evidence

For those who are in fellowship with God, doing what is right can be summed up in one word, love. Take a striking Old Testament example: Cain and Abel. Abel was righteous, he was a child of God, but Cain belonged to the evil one. And it showed in a dramatic way when he hated his brother so much that it resulted in murder. Do you see now how love distinguishes children of God from children of the devil? And then there was Jesus Christ himself who gave the supreme example of love when he laid down his life for us. Can there be any doubt now that love is also at work in every follower of Christ?

Yes, the self-evident, universal law of love is this: “To believe in the name of his Son, Jesus Christ, and to love one another as he commanded us . . . And this is how we know that he lives in us: We know it by the Spirit he gave us” (3:23,24). □

Next time: “False spirits”



Pastor Piepenbrink serves at Atonement, Milwaukee, Wisconsin.

CHURCH SECRETARIES



Sixth of a series

The congregation was gathered for worship on Easter Sunday. The church staff had prepared a special service folder, with alternate liturgy and some responsive readings. The confession of faith was a section from 1 Corinthians 15, also printed out in the bulletin. With the enthusiasm that Easter generates hundreds of people confessed, "when the perishable has been clothed with the imperishable, and the mortal with **immorality**. . . ." The whole congregation, including the pastor reading from the lectern, hesitated for an instant as the effects of the typographical error sunk in.

The church secretary turned several shades of red and felt like crawling under her pew! How had she mistyped such an important word? She had proofread so carefully. But there it was. For hundreds to see. She felt that all of them were staring at her.

Everyone realized it was an innocent mistake. Many went out of their way after the service to tease the secretary about it. That happened many years ago, and everyone has forgotten — except the secretary. She'll never forget it.

Does your church have a secretary? Many of our larger congregations have a full-time staff member who does the secretarial duties. Many others have part-time secretarial positions. Most have at least a volunteer who comes in a few hours a week to do the Sunday bulletin and help with record keeping, correspondence and filing.

Our Lord bestows rich blessings

upon our congregations through the secretaries who serve in them. In almost all cases, they do not receive the monetary rewards that they could get doing similar work in the private sector. Some of them don't receive anything at all, except the knowledge that they are serving their Lord.

A capable secretary is like a good right arm to a busy pastor. Most of us are familiar with the tasks she does which are evident to the congregation. We follow the service and read the announcements in the Sunday bulletin. We keep up on the news in the church newsletter. We find out about meetings and events from the monthly calendar. We hear her friendly voice when we call the church office. Once in a while a typo goes undetected, or a date is out of place or she misspeaks herself on the phone. But, considering the complaints we hear from people in the business community about their secretarial help, our congregations can usually count on a high level of competency from their secretaries — whether volunteer or hired.

Being a church secretary has some distinct advantages. Their bosses don't curse at them or make passes at them. They rarely have to deal with an irate customer. The members of the congregation who come by are kind, friendly people who want their church to succeed in its mission. Even salespeople and vendors who stop by the church office are usually courteous and cooperative. Most of all, the secretary knows she

is doing a work that directly benefits the kingdom of God. As a Christian she is glad to contribute to the work of her Lord.

But being a church secretary has some pressures, too. Working against deadlines is nerve-racking. The bulletin must be done by a certain time each week. The newsletter must get to the post office by a certain time. Books and supplies must be in the office by a certain date. Often she has to depend upon others to fulfill their responsibilities before she can do hers. That can take a lot of patience.

Sometimes members of a church feel that they own a piece of the secretary. They drop off projects for her to work on, ask her to make phone calls for them, or do other tasks which are not really a part of her job description. The secretary feels she has a hundred bosses. She does not want to appear uncooperative, yet she doesn't want to get behind on tasks she is supposed to do because she has not been able to say no to others.

If there is controversy in a church, the secretary's chair is a real hot-seat. Most secretaries develop a strong loyalty toward their pastors. For some reason, when people disagree with the pastor, they often put the church secretary in a position in which she feels torn between her loyalty to the pastor and her friendship with members.

The purpose of this article is to draw attention to the service that our secretaries are performing. They work in our churches, our schools, our high schools, our colleges, our synodical offices. They do a tremendous job. Let us rejoice in the dedication, ability and willingness the Lord has given them. Let us remember to cooperate with them and be considerate in our dealings with them. □



Pastor Franzmann serves at St. Mark, Citrus Heights, California.

WELS-Manhattan

by Alan N. Hoffman

You've probably been here. Maybe to visit the world's fair in '65 (or '39) or on furlough from Camp Dix during World War II, or maybe sometime you just loaded up the Rambler and rolled on out here to look at the U.N. and the Statue of Liberty and go up the Empire State building and all that stuff. Depending on when you were here, you probably recall a variable proportion of enchantment (with the grandeur, the bustle, the well-known) and disgust (with the squalor, the congestion, the noise).

New York, New York. It's a wonderful town.

Perhaps amazingly, it's also the cradle of one of the Wisconsin Synod's newest congregations. On March 3, 1985 Glen Thompson was installed as a full-time mission explorer. Actually, the WELS-Manhattan group (as we've come to call ourselves) has been meeting in one form or another since 1977, starting out in the apartment of John and Christine Bills. For many years we were served as a preaching station by Pastors David Pagel and then John Paustian, who commuted from Triune God in Ramsey, New Jersey.

Pastor Thompson, a former missionary in Zambia, arrived in 1984 to pursue graduate studies at Columbia University. Since then he's been leading us in regular worship and Bible study sessions on an informal basis. With his acceptance of a full-time call through the North Atlantic District Mission Board, we have embarked on our mission.

In the context of New York, the word "mission" should be understood quite literally. The city is teeming with ethnic diversity; people from all over the world both have been integrated into the fabric of New York and have retained strong cultural foundations of their own.

Already, the first 20 members of the WELS-Manhattan congregation reflect this diversity. Hitomi was born in Japan; Ken's roots are Chinese; Grisette has a Puerto Rican heritage; Al and Mary-Ann are local Italian-Americans. In fact, our work in New York City could be viewed as a focal point for the synod's entire world mission program, since some of our members, like Yuko from Japan, have taken the seeds of the gospel back with them when they returned to their native countries.

The opportunity to reach the world is only one facet of the enormous potential for mission work in New York City. There are some 10 million souls living within a few square miles here, and most of them are not familiar with the salvation available through faith in Christ. And not only is the field fertile; we also have the means to cultivate

it. No other city in the world has the quantity of communication channels found in New York, from television, radio and newspapers to bus and subway advertising, posters, direct mail, handbills, cable TV, billboards, local magazines and certainly word of mouth.

While the potential exists, the challenges must be recognized. Evangelism calls cannot be conducted door-to-door like they are in the suburbs, because apartment buildings have locked lobbies, and people by and large don't open the door for strangers. People we do meet are often skeptical of our message because many New Yorkers maintain a "liberal" attitude toward religion, morality and life in general. The Jewish tradition is strong here, as is the homosexual community. Moreover, though you might think this overwhelmingly secular populace is unaware of the gospel, religion is in fact almost inescapable in New York; streetcorner preachers and testifiers bombard the crowds with religious oratory. It's not always easy to explain why our faith is any different from what people are tripping over every day.

One of the more sobering realities of supporting a WELS congregation and its pastor in Manhattan is the extraordinary expense involved. Rent for a two-bedroom apartment in a middle-class neighborhood begins at \$1200 to \$1500 a month, and it's not hard to find apartments for far more than that.

Commercial rents for worship space are similarly burdensome. Currently we're meeting in a donated room at the First Baptist Church on 79th and Broadway, though that arrangement will probably not continue indefinitely. Food is expensive, transportation is expensive, entertainment is expensive, everything is expensive. Of course, we're not going to let money stand between the Lord and his work, but the challenge is a real one.

So the WELS-Manhattan group has its work cut out for it with the tremendous opportunities and tremendous challenges that lie ahead, and we'll need your prayers and the Lord's help if we're to succeed.

As the song says, if we can make it here, we'll make it anywhere. □



Alan Hoffman is a member of the WELS-Manhattan group in New York.

ONE WHO WAS WON



Second of a series on campus ministry

Ann spoke of her love for Jesus with a humility and simplicity that would have made any child proud.

He came from Pennsylvania. Or Illinois. Or Minnesota. Or the north side of Chicago. Or a town in the San Joaquin Valley. Or the heart of L.A.

It really didn't matter so much where they were from. What did matter is that we had come into contact with them at the local university. But more than that, we were privileged to observe as the Holy Ghost freed them from the deadly clutches of Satan and guided them to the warm embrace of Jesus' love.

What were they like? What follows is no single one of them, but a composite picture that represents a little bit of each of them. Those who have been involved in our campus ministry over the years will recognize bits and pieces of many people — perhaps even a bit of themselves — in this person I'll call "Ann."

She first came to our house when several of the Lutheran Collegians had gone hunting and to their surprise had gotten two deer. It must have been to their surprise, because they hadn't made arrangements to butcher it or to store it. Naturally, they called me, as they often did when they wondered what to do and mom and dad weren't around to turn to. So I said, "Bring the deer over. We'll figure out something."

Who would have thought that dressing two deer hanging from a tree in our backyard and then stuffing them into a church refrigerator to keep over the weekend could be the first step in evangelism? But it turned out that way, because along with the two deer, the young men also brought two college girls. And Ann was one of them.

She was so sophisticated. Aren't all college students, especially sophomores — which she was at the time? And yet, I came to realize in time that she was plagued with uncertainty about some of life's most basic questions, such as, "Why am I here?" Like all college students, Ann could dazzle you with her knowledge on many subjects, but she was puzzled by the simplest question, "Do you know where you're going to spend eternity?" She had never been taught to ask that question before, let alone to answer it.

It was clear from the beginning that Ann wanted — yes, needed — real friends. She belonged to the "in" sorority and was very popular, and she seemed so self-assured. But she responded immediately to the special warmth of the Christian love which our Lutheran Collegians showed her. She responded to it long before she could identify it as "Christian" or knew what made it so different or appealing.

The collegians who first introduced her to me were also the ones who insisted that she meet their Lord as well. In a nice way, of course, without being preachy or pushy. They casually discussed the previous Sunday's sermon or Bible class or collegians' discussion in her presence.

When she asked questions, they invited her to join

them the next week. They told her, by their Christ-centered lives as much as by their confident confessions, how much Jesus meant to them. And before she realized it, she was wanting to know more — to the point that she was enrolled in an adult information class at the church.

We will never forget the day she stood before the Lord's altar and confessed her faith in Christ. We knew the obstacles the Holy Spirit had to overcome to lead her to that blessed day. She got no encouragement from her family back home. In fact, they dismissed her joy in believing as "another phase you're going through" and reassured her, "You'll get over this." Her new-found faith had few supporters in the sorority because believing in Jesus wasn't very popular with that group. And not surprisingly, most of her instructors at the university did nothing to build her up in Christ.

But the Holy Spirit led her to see that she could retain her intellectual integrity and still confess Jesus as her crucified and risen Lord. She found she could put the truthfulness of Scripture to the strictest tests and come out saying with Paul, "I am not ashamed of the gospel of Christ."

But most importantly, she knew that faith was not a matter of being convinced by logic. The Holy Spirit brought Ann to the point where she could say: "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to him."

At the little reception following her confirmation she asked if she could say just a few words. What followed was a confession of faith and joy that went far beyond any formal words set out in the Lutheran Agenda.

Ann, the bright, sophisticated college student, spoke of her love for Jesus with a humility and simplicity that would have made any child proud. I can recall, for instance, that she, who had every earthly treasure at her disposal, said nothing meant as much as the simple gold cross the group gave her as a remembrance of her confirmation day.

We who were present at that reception were privileged to see a miracle on display — a heart transformed by the power of the Holy Spirit. Her heart was filled to overflowing with love for him who first loved her so much. When Ann got through speaking, there was not a dry eye around the table — and not a person was ashamed of the tears either. And if you listened very closely, you could hear the angels of heaven singing for joy as well. □



Pastor Krueger serves at Holy Word, Austin, Texas and is a part-time campus pastor.



Thanks, Mr. Mather, we needed that

by Joel D. Gerlach

“They have an elitist attitude.” This is George Mather’s impression of the WELS. Mather is a research assistant for the Christian Research Institute, an interdenominational organization based in El Toro, California. C.R.I. is headed by Dr. Walter Martin, a recognized authority in the field of apologetics and on cults. Martin and his staff research contemporary religious movements which are in conflict with the Bible.

Mather, a Missouri Synod Lutheran, offered his evaluation of the WELS in a letter to a young man who was in the process of joining a WELS congregation. Mather commended the Wisconsin Synod for its stand on the inspiration and inerrancy of the Bible. He respects our determination to resist the inroads of liberal theology.

But, Mather notes, we tend to isolate ourselves from other Christians. That opens us to his charge of harboring “an elitist attitude.” Such an attitude is, of course, a real possibility. It would be a mistake to dismiss his charge without giving it serious consideration.

The evidence Mather offers as the basis for his assessment that we are an elitist group leaves his judgment open to question. “They believe their separation is based on obedience to the word of God,” Mather says of us. He adds, “We would not be in agreement with them.” Why not? He doesn’t say. He merely observes, “I only wish they would be more tolerant toward other Christians.”

It is one thing to express disagreement with a stand we take “based on obedience to the word of God.” It is quite another thing to substantiate that disagreement. Substantiation calls for evidence that our position is not based upon a sound interpretation and application of God’s word. Our critics, Mather included, do not favor us with that evidence. They often content themselves merely with saying, “That’s your interpretation,” without attempting to show where or how our interpretation violates the basic principles of biblical interpretation. That’s frustrating.

A plea is made that we should be more tolerant of other Christians. There’s a noble and virtuous ring to that plea.

But it switches the subject from principles to people. High-school debate team members would be quick to spot that tactic as an *ad hominem* argument. It shifts attention from the real issue. It also implies that tolerance of other Christians includes tolerance of whatever views they espouse and advocate.

Tolerance is not necessarily a virtue. Tolerance of error, even just a little error, may ultimately lead to a full surrender of the truth. Nowhere is that more true than in the church. Jesus never made a plea for tolerance. He pleads for fidelity to his word.

George Mather does us the favor of reminding us that we have no call to be “red necks” when we take our stand at our Savior’s side to defend his truth. But neither do we have license to take the cutting edge off the word. When the word speaks incisively, we must be incisive, but never elitist.

If we speak our convictions as though we are some kind of elite corps of defenders of faith, we are not defending our Savior’s cause. We are betraying it. The truth suffers at our hands if we are not determined to speak it in love (Ephesians 4:15). Our purpose must always be to “encourage others by sound doctrine and to refute those who oppose it” (Titus 1:9). It must never be to establish ourselves as “the righteous right.”

At the same time Christians committed to the whole truth should realize that persons who do not share that same commitment will often view fidelity to the word as intolerance of other Christians, even as evidence of an insufferable pride. We understand that and are prepared to live with it.

Our refusal to make common cause with those who accommodate error is not an arbitrary decision we have made as a church. It is a mandate our Lord has given us in the interest of preserving the truth. To close our eyes to that is to blind ourselves to the subtlety of Satan. It exposes an Achilles heel, something Satan is always quick to use to his advantage.

What we need as WELS Lutherans is help to put our confessional principles into practice without displaying a spirit of elitism. There is only one way to do that, and that is by “speaking the truth in love.” No easy task, but a vitally important one. Thanks, Mr. Mather, for reminding us of that. □



Pastor Gerlach serves
at Our Redeemer,
Santa Barbara,
California.

by Michael Eliasohn

Almost 41 years after a Japanese soldier surrendered his country's flag to an American soldier shortly after World War II ended, the flag will be returned to its original owner.

The American is 62-year-old Herbert Reimers of St. Joseph Township, Mich.

The Japanese soldier is Yasuo Hamano, 77, who lives near Osaka, Japan.

Their paths briefly crossed in Korea in the fall of 1945 when Hamano surrendered the flag to Reimers, who was part of an American force charged with returning Japanese occupation troops to their homeland.

The flag is scheduled to be returned to Hamano in April because of an article in a Japanese newspaper, the help of the Lutheran Church and a St. Joseph woman who speaks Japanese.

Reimers' pastor, Ronald Freier of Grace Evangelical Lutheran Church, south of St. Joseph, said he will give the flag to Hamano April 12.

Freier will be in Japan as chairman of the executive committee for Japan missions of the Wisconsin Evangelical Lutheran Synod.

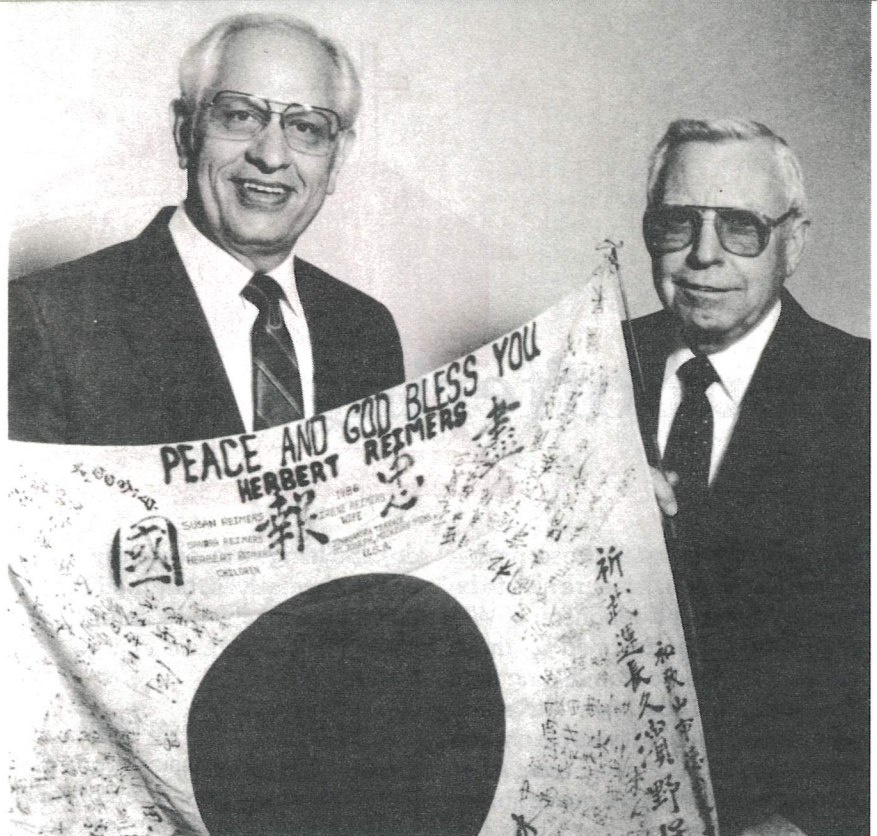
Reimers said he was going to donate the flag to the Kalamazoo Aviation History Museum for a display being organized by the Guadalcanal Campaign Veterans Group. He said he had almost forgotten the flag, and when he examined it, noticed writing on it and wondered what the words meant.

Reimers mentioned the flag to Pastor Freier, who suggested he show the flag to church member Paula Nichols, who speaks Japanese. Her mother, who lives in Battle Creek, was born and raised in Japan.

Mrs. Nichols told Reimers the writing consisted of names, addresses and greetings.

Last August, Pastor Kermit Habben, a Lutheran missionary in Japan, gave a sermon at Grace Evangelical. When told about the flag, he asked for a photo of it.

The president of Habben's church in Tokyo, Shigeru Shimane, is an edi-



Pastor Ronald Freier (left) and Herbert Reimers.

Japanese flag returned

tor of the Yomiuri newspaper there and published an article about the flag, along with the photo. Hamano's name and 1938 address which were written on the flag, were mentioned.

Hamano read the article and contacted the newspaper. According to an article the newspaper wrote after that, Hamano was given the flag "on which was written the good wishes of his family, friends and neighbors when he was going off to war as an army soldier serving in Manchuria (northern China) in 1938."

Editor Shimane contacted a friend, Pastor Norbert Meier of St. Paul, Minn., who had been a missionary in Japan. Meier then contacted Reimers.

Through a series of letters, arrangements were made to return the flag.

Reimers, a Benton Harbor native, was drafted into the Army in February 1943 and served in the Pacific on Guadalcanal, New Britain and the Philippines before being sent to Korea with his unit after the war ended.

Reimers left Korea Thanksgiving day in 1945 and was discharged from

the Army at Fort Sheridan, Ill., in December. He returned to Benton Harbor, married Irene Hintz, and they opened a grocery store in 1947. They ran that for eight years, then Reimers went into the real estate business. He retired in 1980.

Although Reimers won't be in Tokyo for the presentation, one of his three children might. His daughter, Sandra Prantic, and her husband, George, moved February 24 from St. Louis, Mo., to Korea, where he will be working as an engineer for two years. She is planning to fly to Tokyo for the presentation, Reimers said. □

(Reimers is a member of the Michigan District Mission Board and in returning the flag he wrote: "Mr. Hamano, I want you to know that the war is over and my feelings toward you and your people are not bad, but just the opposite. I have nothing but love and compassion in my heart and I sincerely hope you feel the same about me and all Americans.")

Michael Eliasohn is a staff writer for The Herald-Palladium, Benton Harbor-St. Joseph, Michigan. The article is reprinted with permission.

Your offerings are reaching out



“Pastor, you tell those people thank you. It is sure nice to be home.” Pastor Rick Johnson of Wasilla, Alaska, was warmed by those words. They came from a long-time resident of our country’s 49th state. What was “home”? It was his church home. And it was a new home. After years of worshiping in a public library and store front, King of Kings Lutheran Church finally had a chapel it could call home.

That story has been repeated over and over as new church homes have sprung up all over the United States and Canada as a result of the Reaching Out offering. In early 1986 the number of chapels completed or nearing completion totaled 40, and 10 more were in initial stages of construction. Fifty new chapels in less than three years is a wondrous blessing of our merciful God!

Gratitude from home missions

Expressions of gratitude have been regularly heard from our fledgling sister congregations.

— “We thank our fellow Christians in the WELS for making this new church building a reality for us in Medford (Oregon).”

— “How thankful we are that God has granted us a permanent parsonage and church home. We had been in a parsonage/chapel building in Boulder (Colorado) on a very small site. Now we look forward to spreading the gospel in a new, growing neighborhood.”

— “We are grateful to our God and to our fellow WELS members whose hearts he moved to loan us the funds with which to carry on the work here in central Florida (Orlan-

do). Buildings are obviously not an end in themselves, but they provide us a home in which to gather and a place from which we can go forth with the gospel.”

On the world mission front

On the world mission front God has made it possible to erect much needed facilities in almost every field.

They include:

- chapel/headquarters building/instructors’ quarters in Kumba, Cameroon;
- classroom/office building in Uruk Uso, Nigeria;
- classroom/instructors’ quarters in Abak, Nigeria;
- chapels in Puebla, Mexico and Medellin, Colombia;
- chapel/Bible institute/office unit in Taipei, Taiwan;
- four family apartment building for missionary families on furlough;
- chapel/mission headquarters in Abak, Nigeria.

Worker training schools

Looking at our worker training schools, Michigan Lutheran Seminary was privileged to dedicate a new gymnasium, chapel and other renovated areas, erected at a cost of over three million dollars, at the synod’s convention last August. A new auditorium/gymnasium/worship center is under construction at Wisconsin Lutheran Seminary. Funds for this project have come from a new endowment fund, seeded by Reaching Out, called the Educational Development Fund. The “seeding” was very generous. The fund has a bal-

ance of more than \$3.1 million. In addition to funding building projects income of the EDF is to be used at our worker training schools for student financial assistance and faculty enrichment.

God’s rich blessings have also been poured out upon the offering’s generous benefactors. One elderly woman wrote: “Each month I look forward to the pamphlet from Reaching Out. I read it from front to back and am delighted that God has blessed this offering so richly and that our gifts are truly ‘reaching out.’ Enclosed is the last remittance on my commitment, and I must truly say that I have never enjoyed giving more.”

Where does Reaching Out stand today? By mid-March the Lord had moved our members to bring offerings totalling \$19,859,185. God willing, we shall soon pass the \$20 million mark. That leads us to remember that the original minimum goal for Reaching Out was \$10 million. What wonders God has done in our midst!

May our gracious Lord now move and lead us to bring Reaching Out to a favorable conclusion. Let no one conclude that Reaching Out has more money than can be profitably used. No excess money exists in any of the building funds. It is vital that all supporters of Reaching Out strive to fulfill commitments in their entirety. □



Pastor Malchow serves as director of Reaching Out and executive secretary of the Commission for Communication and Financial Support.

NEWS around the world



Church giving increases in 1984 . . . U.S. church members contributed greater amounts than ever in 1984, according to a report from the American Association of Fund-Raising Council. Despite the continued decline in membership in mainline Protestant denominations, giving to the church bodies rose nearly eight percent in 1984, almost twice the inflation rate. Altogether, religious contributions increased to a record \$35.56 billion, up 11.1 percent from the previous year's \$31.88 billion, the report indicated. A survey by the National Council of Churches found that giving in nine mainline Protestant church bodies rose 7.83 percent, despite a fraction of a percent decline in the denominations' membership. Total giving in the denominations was \$7.12 billion.

Catholic bishops not in tune with laity . . . A national survey of Catholic priests and lay people has found a wide gap in opinions on whether bishops should take stands on political issues, with lay people registering a high rate of disapproval. Dean R. Hoge, a Catholic University of America sociologist who conducted the survey, called the finding "a surprise" and said it warrants further study. He said it indicates that the bishops' political stands, rather than issues such as women's ordination or priestly celibacy, may be the most serious threat to future unity in the American Catholic Church.

Ethiopia still needs help . . . Ethiopian church leaders are "getting tired of begging" western countries for relief assistance to fight hunger in the wake of the African drought, according to Dr. Solomon Gedada, director of development for the Ethiopian Evangelical Church Mekane Yesus. But since many of Ethiopia's 42 million people are still on the brink of starvation, a group of nine Ethiopian church leaders traveled to North America and Europe in March to convince western church and government organizations that the famine is still a serious problem. "You have seen more pictures than I, but I have seen it in life," the 50-year-old Gedada told the Lutheran World Relief board during a recent meeting. The drought affected 8 million Ethiopians in 1985, Gedada said. The Mekane Yesus church, which is affiliated with the Lutheran World Federation, was able to aid about 1.8 million people. Forty-seven private voluntary organizations, including the Mekane Yesus church, aided 4 million people. Gedada said about 5.8 million people will still need aid in 1986.

Call for civilian chaplaincy . . . Members of the Lutheran Peace Fellowship have issued an "Open Letter Concerning the Military Chaplaincy" which urges Lutherans of the new Lutheran church to "remove the uniforms, the rank, the accountability to military command and the paycheck from the Department of Defense — all of which tend to compromise the military chaplaincy." According to the letter, such changes would encourage a ministry to military personnel "which is accountable only to the church." The letter, while affirming chaplains for the quality of their pastoral care, focuses on the "apparent silence of the military chaplaincy" on the question of nuclear weapons and the morality of modern war.

German theologian dies . . . Prof. Helmut Thielicke, a German theologian who was active in the resistance movement against Hitler and the first Protestant to be named rector of the University of Hamburg, died at his home in Hamburg March 6 at the age of 77. He had been dismissed as a university professor and forbidden to travel by the Nazis, but later was given permission to give one lecture per week. In 1954, Thielicke became the first dean of the theological faculty of the University of Hamburg. He was chairman of the West German Pastors' Conference when he was named rector of the university in 1960. Thielicke was author of hundreds of articles and books.

Milwaukee is it . . . Any attempt to overturn the selection of Milwaukee as the location for the main offices of the proposed new Evangelical Lutheran Church in America would be unlikely to succeed, according to two Lutheran leaders. Dr. William Kinnison, chairman of the Commission for a New Lutheran Church, said he thought selection of another site is "pretty much out of the question." Kinnison, who is also president of Wittenberg University in Springfield, Ohio, said he could not imagine one of the three uniting bodies disapproving of Milwaukee. Presiding Bishop David Preus of the American Lutheran Church called the possibility of re-opening the debate on the site "highly unlikely." There would have to be a "great groundswell of objections to Milwaukee in order for the commission to reconsider its action," Preus said. In an interview, however, Dr. Robert Marshall, past president of the Lutheran Church in America, said that the choice of Milwaukee will provoke "major astonishment among many people in the LCA" and termed the commission action "an inferior decision and indefensible." Echoing Marshall was Edgar R. Trexler, editor of the LCA magazine, *The Lutheran*, who reports in his column of March 19 that the "choice of Milwaukee . . . is not being met with much enthusiasm, partly because the city is seen as being off the beaten path . . . LCA Bishop James R. Crumly Jr. says the selection has produced more inquiries to his office than any other CNLC decision. Chances are that the headquarters issue is not settled. Initial use of the present facilities of the merging churches may be wise." □

News items appearing in *News around the world* represent current events of general interest to the readers of *The Northwestern Lutheran* and should not be interpreted as representing the views of the editors.

IN THE NEWS

Members of the new Mission Coordinating Committee met February 10-11. Standing, left to right, are Daniel H. Koelpin (world board); Norman W. Berg (home board); Clarence H. Krause (wb); William A. Meier (wb); Gary L. Pieper (hb), chairman of the MCC; and Harold J. Hagedorn (hb). Seated, left to right, are Duane K. Tomhave (wb); Daniel M. Gieschen (hb); Howard W. Kaiser (hb); and Richard Waldschmidt (hb). The MCC, established by the 1985 synodical convention, is responsible for coordinating a long-range plan for the synod's mission program.



Two mission boards: One mission

by Daniel H. Koelpin

Could stateside campus pastors become important components in world mission work as they bring the gospel to foreign exchange students? Can foreign students converted and trained in the U.S. become key leaders in establishing indigenous churches overseas?

Would WELS members traveling and living in distant lands be of assistance to our world mission program? Can the language materials and cultural expertise developed through work among Hispanics in foreign fields be of use to churches in the midst of large Hispanic communities in the U.S.?

These are the kinds of questions being considered by the newly established Mission Coordinating Committee (MCC) which met for the first time on February 10-11. This committee, composed of the executive officers of both the home and world mission boards, is exploring some exciting possibilities for joint efforts in those areas where foreign and domestic outreach begins to blend.

Up to this time each mission board has been primarily concerned with its own designated field and each has recognized the distinct differences that exist when comparing stateside mission work with mission work in foreign cultures.

Yet it is becoming increasingly

apparent in our changing world that there are many areas of mission activity where the line between domestic and foreign work begins to blur. The millions of immigrants who have come to our shores in the past decades from Mexico, Central America, Cambodia, South Viet Nam and the Caribbean islands have helped to make the United States not just a "melting pot" but a "world" within a country.

Recent projections indicate that by 1990 ten to twelve percent of all students on American campuses will be foreign students. Last July *Christianity Today*, an influential Reformed conservative magazine, published an article entitled "Foreign Missions: Next Door and Down the Street." Today Americans no longer have to travel to Mexico to encounter Hispanics nor fly to China to meet Chinese.

Today U.S.-based churches are sitting next door to vast ethnic communities from countries all over the world. Many of these communities are tremendous mission fields because the Savior Jesus Christ is a stranger to them.

It will be the work of the MCC to explore ways in which home and world mission boards can pool resources, cooperate and coordinate their efforts so as to most effectively reach people of different cultural backgrounds whether they are lo-

cated at home or abroad.

Although we have two mission boards, we really have only one all-consuming mission — to share the gospel of Christ with all the people of our world. God bless!

Missionary contest winner

Recently 19 foreigners took part in a Mandarin elocution contest at the Sun Yat-sen Memorial Hall in Taipei, Taiwan in honor of the 120th birthday of the founding father of the Republic of China. Taking first place in the contest was Missionary Robert A. Siirila of the synod's sister mission church of Taiwan.

Missionary Robert Meister reports that Siirila was urged by his teachers at the Taipei Language Institute to enter the contest. He spoke on the topic "The Thoughts and Theories of Dr. Sun Yat-sen and the Unification of China." "He was required to memorize the entire seven-minute speech," said Meister, "and did so with flying colors."

In his report of the event, Meister enclosed a newspaper clipping and picture of Siirila receiving his prize. "The event," he said, "reflects well not only on our language school but also on our mission and synod."

Major outreach effort in the Twin Cities

On April 1 Wisconsin Synod congregations of the Minnesota Twin Cities area launched a media-assisted outreach effort, the first of its kind in the synod, designed to reach households in the greater Twin Cities metropolitan area.

It is the first time that national news magazines have been employed by Lutheran churches to introduce such an event. The April 8 issue of *U. S. News & World Report* and the April 15 issue of *Time* and *Newsweek* carried a full-page ad (in the Twin Cities area) with the headline **LIFE**. The news magazines have a paid area circulation of 140,000.

A week before newspaper and billboards started to carry a WELS message. The 33 billboards, in use during the entire month of April,

have a driveby exposure to 440,000 people daily.

But the actual personal contact will be carried out by upwards of 600 visitors from the 32 congregations involved in the evangelism effort. Over a four-week period the visitors have been trained in personal witness and interview techniques. A kickoff rally was held on Sunday, April 13, at St. John, Minneapolis. President Carl Mischke was the featured speaker.

The visitors are expected to reach about 135,000 households which received a direct mailing the previous week introducing the local WELS church and inviting them to attend services.

Visiting will be carried on until the end of April. A followup phase will concentrate on households

which had expressed interest at the first contact. Further followup will come at vacation Bible school time and September Sunday school start-up.

Heading the effort is an eight-member steering committee of six lay persons and two pastors. Dan Krueger of Minneapolis, who has his own telemarketing consulting business, is chairman of the steering committee.

The effort was assisted by the synod's Mass Media Ministry which produced the mass media material and served as consultant to the project. The Mass Media Ministry, whose director is John Barber, is an arm of the synod's Evangelism Board.

Arizona-California District

A dedication service was held February 23 at **Calvary of Canyon Country, Calif.**, as the congregation completed its program of renovating its sanctuary and constructing a new parish hall. Pastor Robert Hochmuth preached the sermon and also participating were the Tour Choir from California Lutheran High School and the Handbell Choir of St. Paul First in North Hollywood. The congregation is served by Pastor Fred Voss. . . . A number of California mission congregations benefited from work done by the synod's **Outreach Workers** who devoted long hours for congregations in Fremont, Penryn, Santa Maria, Canyon Country and Yorba Linda. They will be working in the San Diego area after Easter. . . . Due to problems of limited growth and finances, **Lamb of God in Rancho Cucamonga** decided to disband. The final service was held January 26. The congregation's property will be sold, debts paid, and the remainder of the proceeds will go back to the mission board for use elsewhere.

— Philip Heyer

Magazine ad

Life Know where it's taking you. Take water for the journey.

JESUS SAID:
"I am the way, the truth and the life. Whoever is thirsty, let him come; let him take the free gift of the water of life."

COME TO THE WELS
for the living water and the living word

From the WELS Congregations of the Greater Twin Cities area (612) 623-2500

WELS is the Wisconsin Evangelical Lutheran Synod

IN THE NEWS

Dakota-Montana District

On March 22 and March 24, the traveling choir from **Martin Luther Preparatory School, Prairie du Chien, Wis.**, sang evening concerts at First of Gary, S. Dak. and Ascension of Moorhead, Minn. The concerts were part of the choir's 11-day Easter tour and were well received. . . . On March 9, Willow Lake Lutheran of Willow Lake, S. Dak., and Bethlehem of Hague Township (rural Willow Lake) celebrated **Pastor Gilbert C. Bunde's** 25 years of service to the congregations. Ordained into the ministry in 1952, he came to the congregations in 1961. District President Edward Werner was guest speaker for the special service. . . . On February 6-7, the district teachers held their 4th annual teachers' in-service conference at Zion in Mobridge, S. Dak. . . . **Zion of Zeeland, N. Dak.**, celebrated its 75th anniversary December 1 with resident pastor, Timm O. Meyer, as speaker. Begun in 1910, Zion was part of two mergers with nearby rural congregations in 1919 and 1958, and in 1961 became part of a dual parish with St. Paul of Mound City, S. Dak. Zion, with 157 communicants, is presently served by vacancy pastor, Alan Gumm of Hazelton, N. Dak. . . . **The Dakota-Montana Lutheran High School Association** has established a trust fund called Aid to Christian Training (ACT) as a perpetual fund from which only the interest can be used. For the present, 50 percent of the income generated by this fund will be used for student aid grants to those attending area Lutheran high schools or synodical prep schools. The other 50 percent will be reinvested in the fund. If and when a high school becomes a reality, all of the income generated by this fund can be used to operate the school. Neil Scriver of South Shore, S. Dak. is the full-time promoter.

— Richard Kanzenbach

Michigan District

Mrs. Katherine Spivey of Owosso was honored on November 10, 1985 by Salem of Owosso after 60 years service as a Sunday school teacher. She began teaching at the age of 13, soon after she was confirmed, and continued until last September when she re-



Spivey

tired. . . . The annual **Michigan District church volleyball tournament** took place at Michigan Lutheran Seminary with men's and women's teams taking part. Churches with smaller communicant membership played on the weekend of February 23 and the larger churches battled it out during the weekend of March 2. . . . February 9 was a special day at **Hope, Cuyahoga Falls, Ohio** when their newly remodeled church building was rededicated. The renovation project included new electrical and heating systems and new energy efficient windows. Pastor John Chworowsky, mission counselor of the Michigan District, preached for the special service. . . . A new one-year pilot project was begun in January in the Columbus, Ohio area to provide a variety of services to pastors and congregations of the WELS and to the Columbus WELS community as a whole. **Lutheran**

Parish Resources, Inc. has been established to aid these churches in their spiritual enrichment and, as the name implies, to serve as a resource clearing house in support of the congregations' efforts in their work in the area. LPR is privately funded and the services are being offered at no expense to the local congregations. Two full-time resource people have been engaged by Lutheran Parish Resources. The director is Pastor Roger Zehms and serving LPR as consultant is Floyd Stolzenburg. If the pilot project is successful the program will be expanded and continued. The activity of LPR is being set by a general board composed of the five Wisconsin Synod pastors and one lay representative from each of the local congregations. Chairman of the board is Pastor Paul Kuske of Beautiful Savior, Grove City.

— Ed Schaeewe

WITH THE LORD

Esther Luella Buenger 1905-1986

Esther Luella Buenger was born September 2, 1905 in New Ulm, Minn. She died January 31, 1986 in New Ulm, Minn.

A 1925 graduate of Dr. Martin Luther College, she taught school in Cudahy and South Milwaukee, Wis., and Sleepy Eye and New Ulm, Minn.

She is survived by a sister, Verna (Edmund) Stindt and four nieces and nephews.

Funeral services were held February 3, 1986 at St. Paul, New Ulm, Minn.

1986 DISTRICT CONVENTIONS

Arizona-California	June 10-12	ALA, Phoenix, AZ
Dakota-Montana	June 17-19	St. Martin, Watertown, SD
Michigan	June 17-19	MLS, Saginaw, MI
Minnesota	June 24-26	DMLC, New Ulm, MN
Nebraska	June 9-11	Nebraska LHS, Waco, NE
North Atlantic	June 9-11	New Windsor Center, New Windsor, MD
Northern Wisconsin	June 23-25	Manitowoc LHS, Manitowoc, WI
Pacific Northwest	June 9-10	Evergreen LHS, Du Pont, WA
South Atlantic	June 9-11	Lake Yale, FL
South Central	June 9-10	Calvary, Dallas, TX
Southeastern Wisconsin	June 10-11	Wisconsin LHS, Milwaukee, WI
Western Wisconsin	June 9-11	Northwestern College, Watertown, WI

NOTICES

The deadline for submitting items is four weeks before the date of issue

SPECIAL GIFTS COUNSELOR PLANNED GIVING COUNSELOR

The Conference of Presidents is initiating steps to fill the position of special gifts counselor, a position authorized by the 1985 convention of the synod. Pending future approval by the Coordinating Council and Board of Trustees the COP is also seeking applications for a second planned giving counselor without budgetary implications.

Applicants for both positions should be mature Christians, able to meet the constituency of the synod easily and blessed with warm and outgoing personalities. They should be highly motivated and have the ability to function without day-to-day personal supervision. All applicants must be members in good standing of the Wisconsin Ev. Lutheran Synod or a church body in fellowship with the WELS. For both positions residence in the Milwaukee area is essential and extensive travel will be required.

SPECIAL GIFTS COUNSELOR. The special gifts counselor will be responsible for designing, implementing and regularly updating a plan for the WELS special gifts program. This will include identifying potential donors and making personal visits to encourage and receive special or designated gifts. It will also be his responsibility to recruit and train part-time special gift solicitors in various areas of the synod enabling them to also conduct personal visits in a God-pleasing manner.

PLANNED GIVING COUNSELOR. The work of the planned giving counselor will focus on deferred gifts. He will be expected to familiarize himself with all forms of estate planning (e.g. gift annuities, pooled income trusts, charitable remainder unitrusts, charitable remainder annuity trusts, non-trust future interests, etc.) and promote estate planning among the synod's constituency. He will work in close cooperation with the synod's present planned giving counselor.

Applicants should submit a complete resume of their educational background, business experience, positions held and responsibilities exercised. Four references (other than relatives) should be included. The information submitted should include date and place of birth, marital status, church membership and state of health. Please indicate also the salary and fringe benefits expected. On the basis of resumes submitted a number of applicants will be personally interviewed.

Applications with all pertinent data should be sent by May 1 to:

Rev. Daniel W. Malchow
Wisconsin Ev. Lutheran Synod
2929 North Mayfair Road
Milwaukee, WI 53222

A complete position description for either or both positions may be obtained by phoning Rev. Malchow at (414) 771-6119 or 771-9357.

Carl H. Mischke, President
Wisconsin Ev. Lutheran Synod

CALL FOR NOMINATIONS MICHIGAN LUTHERAN SEMINARY

The Board of Control of Michigan Lutheran Seminary has been authorized by the Board for Worker Training to fill a teaching vacancy caused by Prof. Clarence Jenkins' acceptance of a call to another ministry. The voting membership of the synod is asked to nominate a person to teach English and/or German. It would prove helpful if the person were qualified to assist in any of the following areas: recruitment, girls' athletics, wrestling, computer or chorus. Professors at MLS must meet the certification requirements of the WELS and of the state of Michigan. The expense of educational preparation, including that for certification, is covered by the school.

Nominations, including pertinent information, should be in the hands of the secretary no later than April 25.

Mr. Jerold Meier, Secretary
MLS Board of Control
625 North Harvey
Plymouth, MI 48170

NOMINATIONS DR. MARTIN LUTHER COLLEGE

The following were nominated to teach piano at all levels of ability, elementary vocal skills, and basic music theory at Dr. Martin Luther College:

James Bakken	Columbus, WI
Ken Bauer	Burbank, CA
Jane Frank	New Ulm, MN
Harry Gudmundson	Ann Arbor, MI
Gary Heckman	St. Joseph, MI
Kurt Heyer	Plymouth, MI
Lynn Kitzerow	Minneapolis, MI
Kermit Moldenhauer	Prairie du Chien, WI
Carl Nolte	Bloomington, MN
John Nolte	Lake Mills, WI
George Pavia	Killeen, TX
Diane Quick	Cottage Grove, WI
Max Radloff	West St. Paul, MN
Miriam Steiner	Madison, WI
Gwen Tjernagel	North Mankato, MN
Margaret Tschappeler	Houston, TX
James Wade	San Jose, CA
Jeanne Wehrenberg	West Salem, WI

The following were nominated to teach organ and piano, but primarily piano, elementary vocal skills, and basic music theory at Dr. Martin Luther College, with the ability to conduct choral and/or instrumental ensembles being desirable:

James Bakken	Columbus, WI
Ken Bauer	Burbank, CA
Jane Frank	New Ulm, MN
Harry Gudmundson	Ann Arbor, MI
Gary Heckman	St. Joseph, MI
Kurt Heyer	Plymouth, MI
Doris Kitzerow	Minneapolis, MI
Richard Lehmann	Milwaukee, WI
Kermit Moldenhauer	Prairie du Chien, WI
Carl Nolte	Bloomington, MN
John Nolte	Lake Mills, WI
George Pavia	Killeen, TX
Mary Prange	Milwaukee, WI
Leonard Proeber	Milwaukee, WI
Diane Quick	Cottage Grove, WI
Leon Raether	St. Peter, MN
James Schierenbeck	Milwaukee, WI
Gary Sonnenberg	Watertown, WI
Gwen Tjernagel	North Mankato, MN
Margaret Tschappeler	Houston, TX
James Wade	San Jose, CA

The DMLC Board of Control will meet on April 28, 1986, to call for two professors in music, one from each of the above lists. Any information pertaining to these candidates must be in the hands of the undersigned by April 26, 1986.

Mr. Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Avenue South
Minneapolis MN 55409

OWLS HOSTELS

Two OWLS hostels will be conducted this summer:

At: Martin Luther Preparatory School
Prairie du Chien, Wis.
June 22-28

At: Dr. Martin Luther College
New Ulm, Minn.
July 13-19

For further information about these educational opportunities for anyone age 50 or over, contact: The Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222; 414/771-9357.

1986 OWLS CONVENTION

The third annual convention of the Organization of WELS Lutheran Seniors (OWLS) will be held July 8-10 at Long's/Clarion Hotel Convention Center, Lansing, Mich. Anyone age 55 or over or retired is encouraged to attend the convention which offers opportunity for spiritual, cultural and personal growth and fellowship opportunities to meet old and new friends. For information about the program, costs and bus service, contact: The Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222; 414/771-9357.

PENNSYLVANIA VACATION

The parsonage at Peace, King of Prussia, is available to any pastor, professor or seminary student of our fellowship who will conduct services July 13 and/or 20. An ideal vacation spot, located near Valley Forge, Philadelphia, the Jersey shore, mountains, Gettysburg and Pennsylvania Dutch country. Call Pastor Roger Huffman (collect) at 215/337-1997 or write 352 Sweetbriar Rd. King of Prussia, PA 19406.

CONFERENCE

Western Wisconsin District, Central Pastor-Teacher Conference, April 21 at St. Mark, Watertown. Agenda: Bible Education in the Home (Gentz); Rock Music (Trapp).

CHANGES IN MINISTRY

PASTORS:

Bruss, Wesley G., from Trinity, Hoskins, Nebr., to Good Shepherd, Cedar Rapids, Iowa.
Johne, Harold R., from Japan to Wisconsin Lutheran Seminary, Mequon, Wis.

TEACHERS:

Burmester, Anne, from inactive to St. Matthew, Winona, Minn.
Nelson, Jason M., from Shepherd of the Valley, Westminster, Colo., to Wisconsin Lutheran High School, Milwaukee, Wis.
Rhode, Steven J., from Trinity, Neenah, Wis., to Reformation, San Diego, Calif.
Schiller, Debra D., from St. John, Juneau, Wis., to Bethany, Hustisford, Wis.

ADDRESSES

PASTORS:

Bode, Douglas L., 1005 E. Broadway, Prairie du Chien, WI 53821; 608/326-4202.
Elgin, Walter F., 4131 Florida #24, Anchorage, AK 99508; 907/563-2735.
Warmuth, John E., 202 N. West Ave., Jefferson, WI 53549; 414/674-2231.
Zwieg, Larry G., 20015 Big Timber Dr., Atascocita, TX 77346; 713/852-6610.

TEACHERS:

Doelger, David P., P.O. Box 238, Reedsville, WI 54230-0238; 414/754-4064.
Dux, Norman E., 1245 S. 6th Ave., Wausau, WI 54401.

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SANDRA TANNER ON MORMONISM

Sandra Tanner is a Christian convert from the Mormon church who has dedicated her life to helping others avoid or escape the evils of Mormonism. The two video-tapes offered are not of professional quality, but the message more than compensates, especially for those interested in exploring the mysteries of the Church of Latter Day Saints. There are two video-tapes in this series:

Tanner on Mormonism — A (VHS-16-TMA)
1986 90 min. ½" VHS color SCA

This tape covers two 45-minute topics: "Is One God Enough?" — From Monotheism to Polytheism" and "Learning the LDS Language — Terminology Differences between Mormons and Christians."

Tanner on Mormonism — B (VHS-17-TMB)
1986 58 min. ½" VHS color SCA

This tape is a recording of an interview with Sandra Tanner on the "In Focus" program aired in Milwaukee February 17, 1984. In this tape Mrs. Tanner explains why it is so hard for Mormons to break the hold of their church. But she encourages Christians to witness to the Mormon missionaries who may come to their door.

With annual subscription, or rental, order from AUDIOVISUAL AIDS, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.


ANNIVERSARIES

Renville, Minn., St. John (100th), June 15, 10:30 a.m. (dinner following) and 3:00 p.m. (coffee hour following). Contact St. John Lutheran, 113 - 2nd St. NE, Renville, MN 56284.

Fort Atkinson, Wis., St. Paul (125th), April 20, May 4 and 18, September 20, October 4 and 26, November 23. Pastor Donald F. Bitter, 307 S. High St., Fort Atkinson, WI 53538.

Marshfield, Wis., Trinity, May 4, 8:00 and 10:30 a.m. Open house and dinner to follow. Contact Pastor Donald Buch, 9320 Half Mile Rd., Marshfield, WI 54449; 715/676-3980.

Neillsville, Wis., (711 W. 5th St.) St. John (100th). Services at 8:00 and 10:30 a.m. May 4 (noon meal), July 13 (potluck and grade school teacher reunion), Sept. 7 (noon meal), Nov. 9. 2:00 p.m. service May 4 and Sept 7. For reservations or information contact Pastor Richard Weber, 705 W. 5th St., Neillsville, WI 54458; 715/743-2944.



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CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

DENVER, COLORADO — Christ Our Redeemer, Mra-chek Middle School, 2055 S. Telluride, Aurora, Colo. 10:00 a.m.; SS/Bible class, 9:00 a.m. Pastor Timothy Bauer, 285 S. Locust St., Denver, CO 80224; 303/388-1865.

BEVERLY HILLS, FLORIDA — St. Paul, 6150 N. Lacanto Highway, Beverly Hills. 10:15 a.m. Pastor Robert G. Johnson, Star Rt. 2, Box 491-150, Beverly Hills, FL 32665; 904/489-3027.

TRAVERSE CITY, MICHIGAN — Prince of Peace, 1776 High Lake Rd., Traverse City. 10:00 a.m.; SS 9:00 a.m. Pastor Robert Kujawski, 212 Griffin, Traverse City, MI 49684; 616/941-4975.

ST. PETERS, MISSOURI — Good Shepherd, St. Peters Senior Center, 108 McMenamy Rd., St. Peters. 10:00 a.m.; SS/Bible class, 9:00 a.m. Pastor Peter Panitzke, 41 Steeplechase Dr., St. Peters, MO 63376; 314/278-2458.

CHARLOTTE, NORTH CAROLINA — Grace, 7000 Providence Rd., Matthews N. Car. Pastor Jon Guenther, 704/365-3870 or 704/536-1753.

MILBANK, SOUTH DAKOTA — Peace, 103 S. 3rd, Milbank. 9:00 a.m.; SS 10:00 a.m. Pastor Timm O. Meyer, 1501 Aspen Dr., Milbank, SD 57252; 605/432-5464.

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Evangelical Lutheran Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

WELS MEMBERSHIP CONSERVATION
2929 N. Mayfair Rd., Milwaukee, WI 53222

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alaska	Anchorage (South)* Juneau* Wasilla
Arkansas	Fayetteville/Bella Vista*
Arizona	Chino Valley* Cottonwood* Gilbert* Glendale (North)* Tucson (Northeast)* Tucson (Southwest)*
Arkansas	Fayette/Bella Vista*
California	Clovis Pleasanton* Poway* Aurora*
Colorado	Colorado Springs (East)* Denver (Northeast) Cape Coral* Daytona Beach Deltona* Jupiter* Miami (Hispanic)* Ocala* Panama City*
Florida	Atlanta (North) Streamwood* LaFayette* Baton Rouge Elk River* Omaha (Southwest)* Succasunna Albuquerque (West) Roswell* Manhattan Poughkeepsie* China Grove Fayetteville*
Georgia	Dickinson*
Illinois	Cincinnati (Southeast)
Indiana	Marietta*
Louisiana	Toledo (Northwest)*
Minnesota	Custer*
Nebraska	Abilene*
New Jersey	Amarillo* Austin (South) Bryan/College Station Houston (Northeast)* Houston (Northwest) San Antonio (Northeast) Sherman Waco
New Mexico	Roanoke*
New York	Everett* Spokane Valley* Parkersburg*
North Carolina	Hayward Madison (Hispanic)* Portage*
North Dakota	
Ohio	
South Dakota	
Texas	
Virginia	
Washington	
West Virginia	
Wisconsin	

*Denotes exploratory services.

Boldface print indicates that this city is a new entry

INNER CITY VBS

Teachers, synodical students: Spend an exciting, educational and edifying couple weeks this summer teaching vacation Bible school sponsored by the Milwaukee Inner City VBS program. This program provides young children the opportunity to learn of their Savior. Many of these children have not heard the word, simply because no one was there to teach them.

You can teach them. Come and learn how to evangelize, practice teaching methods, share in a child's joy, and enjoy the company of fellow Christians. For further information contact Ken Brokmeier, 6717 W. Wartburg Circle, Mequon, WI 53092; 414/242-2160.

CIVILIAN CHAPLAINS

Rev. Timothy L. Johnston

Home Address
Kastanien 64
6501 Klein Winternheim
West Germany
Phone 011-49-6136-8041

Mailing Address
Same as above

Rev. Lee A. Neujahr

Home Address
Rennweg 70
8500 Nurnberg 20
West Germany
Phone 011-49-911-538563

Mailing Address
Merrell Barracks
Bowling Center
APO NY 09093

Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/771-9357, USA.

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FROM THIS CORNER

On Sunday, March 9, with little fanfare Wisconsin Lutheran Child and Family Service celebrated its 20th anniversary. About 350 people turned out to attend a special service at Salem Lutheran Church, birthplace of the Wisconsin Synod 135 years ago. After the service was over, 200 people adjourned to the banquet room of a local restaurant for dinner and the annual meeting.

Some might wonder why it was a significant date for so many people. As far as institutions go, 20 years is hardly newsworthy. A century? Half a century? That's different. But 20 years? I'll try my hand at explaining why the 20-year milestone is significant in this case.

In its brief history WLCFS with its \$5 million budget has had a substantial impact on the synod. Its primary service area is the three Wisconsin districts. The baptized membership of these three districts — Southeastern Wisconsin, Northern Wisconsin and Western Wisconsin — makes up 57 percent of the synod's 417,000 baptized membership. (Take heart, Sunbelt folks. Thirty years ago the same three districts had almost two-thirds of the synod's baptized membership!) The agency is also involved in synodwide educational programs and workshops from counseling workshops for the synod's pastors to alcohol and drug abuse programs.



And there's more. Although the agency is solidly settled in the hearts of its constituency, it was a different matter 20 years ago when it was launched. The suspension of fellowship with the Missouri Synod in 1961 led to an inevitable dissolution of several intersynodical agencies in Milwaukee, one of which was the Lutheran Children's Friend Society, founded in 1896 and dearly loved by its intersynodical membership.

There was a great deal of sorrow and resentment that this joint work had to be given up. For almost 70 years the LCFS had endeared itself to its constituency with dedicated, efficient and professionally competent service. Would the new Wisconsin Synod agency find a place in the hearts of its new constituency? That it would many doubted.

Then there was the question of financial support. Could the synod muster the financial resources to support its own agency? Would the standard charge against the orthodox prove true: rich in thought, poor in deed? There were enough voices of doom to raise slivers of doubt in the hearts of even the most optimistic.

The past 20 years have swept away all those fears. The agency's services are now widely sought and warmly appreciated. (Recently — in addition to four Wisconsin area offices — an area office was opened in Morton Grove, Ill.) WLCFS offers professional service — thoroughly laced with Christian love — in ten areas including the counseling of unwed parents, a group home for the mentally retarded, convalescent care and, just added, home health care.

And there is one more area of service. In August 1983 Luther Haven, a 236-apartment retirement community, was dedicated. The facility cost nearly \$10 million and is governed by a sister corporation. Pastor Ernst Lehninger, executive director of WLCFS, and his assistant, Pastor James Berger, serve Luther Haven as its executive management team. For Lehninger, driver of the project, it was a cherished dream finally realized.

For those and other reasons the 20th anniversary of WLCFS is notable and eminently celebrateable. And we too salute the agency.

James P. Schaefer

Brother, sister recall 70 years of song

by Marie Rohde

Two members of the Fenske family joined the choir Sunday morning at St. Paul Evangelical Lutheran Church, Milwaukee, in singing the traditional “In the Cross of Christ I Glory” for what must have been the zillionth time.

William Fenske is 93 and his sister, Frieda Schwister, is 89. He’s been a church choir member for 75 years. She has two years less seniority.

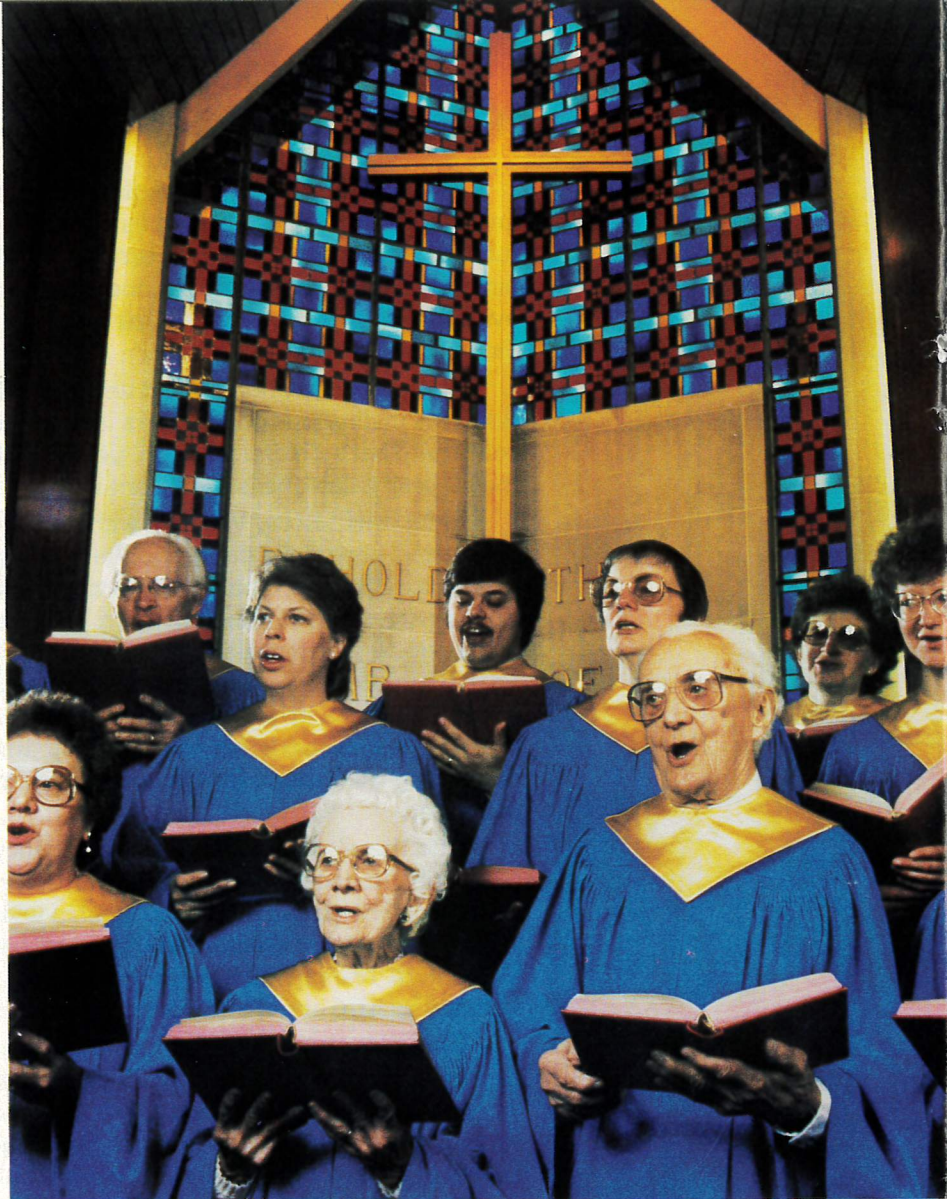
“We used to sing a lot at home,” Schwister said. “That’s all we used to do on Sundays. Then television came along and nobody had time to do it anymore.”

The Fenske clan was a large one, with four boys and five girls, and six of the children are still living.

“My father was quite a musician,” Schwister said. “He taught himself to play the bass, the tuba and the violin. He and some of his brothers used to play at anniversaries and other parties.

“My mother always sang in the choir. We five girls used to sing harmony when we were doing the dishes or something.”

Together, brother and sister have even outlasted their first church,



Frieda Schwister (front center) and her brother, William Fenske (right).

Saron Evangelical Lutheran, which was located at 29th and Hadley Sts. The church building closed in 1972, and the choir — including Fenske and Schwister — together with the congregation members merged with St. Paul, 3059 N. 73rd St. Both churches are part of the Wisconsin Evangelical Lutheran Synod.

Fenske’s son, Ed, was choir director at Saron when it was sold. Almost all of the choir followed Ed Fenske to St. Paul, where he became the choir director.

Ed Fenske’s wife, Lillian, is a member of the choir, and so are their son and daughter, Daniel Fenske and Debra Morin.

Schwister said she recently considered quitting the choir, but other members of the congregation talked

her out of it.

“I thought maybe they really didn’t want such an old person in the choir,” Schwister said. “I thought maybe it was keeping some of the younger people away. But I really don’t know what I’d do without it.”

The elder Fenske and Schwister were honored in November by the congregation of St. Paul for their years of service to the choir. There was a surprise dinner and a plaque was given to each.

“They never miss a Sunday,” said the Rev. Howard Kaiser, the pastor at St. Paul. “They’ve even been coming all winter long except one or two times when it was really icy.” □

Marie Rohde is religion reporter for The Milwaukee Journal, Milwaukee, Wisconsin. The article is reprinted with permission.